



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By ¹ the early-dawn ² .	وَالْفَجْرِ ١
2. By ³ a ten nights ^w .	وَلَيَالٍ عَشْرٍ ٢
3. By ⁴ the twain/even and the single/odd ⁵ .	وَالشَّفْعِ وَالْوَتْرِ ٣
4. By ⁶ the night ^x <i>edha</i> (suddenly/whereas) [<i>it</i> ^x] <i>yas're</i> (nocturnally-ambulates/ treads).	وَاللَّيْلِ إِذَا يَسْرِ ٤
5. Is in <i>tha'leka</i> (afar-that-it/) ^x <i>qasamon</i> (an oath) for an <i>hejren</i> (constrainer-mind) possessor.	هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حَبْرِ ٥
6. Have not seen you ^h : how your ^t Lord did by <i>Aaden</i> .	أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ٦
7. <i>Erama</i> the pillars' possessor ^w .	إِزْمَ ذَاتِ الْعِمَادِ ٧
8. Which ^u not (<i>had been</i>) created like it ^w in the <i>be'la'de</i> (regions).	الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ٨
9. And <i>Thamooda</i> , who ^r <i>jabo</i> (they ^z perforated/ bored/ cut) the rocks by the vale.	وَتَمُودَ الَّذِينَ جَابُوا الصَّخَرَ بِالْوَادِ ٩
10. And Pharaoh the stakes' possessor.	وَفِرْعَوْنَ ذِي الْأَوْتَادِ ١٠
11. Who ^r they ^z tyrannized in the <i>bela'de</i> (regions/ countries).	الَّذِينَ طَغَوْا فِي الْبِلَادِ ١١
12. Then they ^z multiplied/ waxed in it ^w the corruption.	فَآكثَرُوا فِيهَا الْفَسَادَ ١٢
13. So <i>ssabba</i> (descended/ poured) on them your ^t Lord a scourge torment.	فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ١٣
14. Verily your ^t Lord (<i>is</i>) surely by the ambush.	إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ١٤
15. So however the mankind: if when ^{o7} essayed him his Lord then <i>akramabo</i> ([He] was bounteous and ennobling to him) and <i>na'aamabo</i> ([He] graced him bounteously and ennoblingly by what is most desirable and delighting boon) then [he] says: my Lord <i>akraman</i> (was bounteous and honor bestower to me).	فَأَمَّا الْإِنْسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ١٥
16. And however if when ^{o8} [He] essayed him, so [He] stinted on him his <i>rez'qa</i> ^x (provision/ victuals for sustenance) ^x , then says [he]: my Lord disdained [me] ⁹ .	وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهْنَنِ ١٦

¹ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “الفجر,” so we start with the word “by” and not “و” as “و” will *not* suffice the meaning.

² The word “الفجر” is *not* the “morning,” as “الفجر” is *earlier than the morning*, it is *early dawn*. See اللسان.

³ Ibid, but only with respect to the ten-nights.

⁴ Ibid, but only with respect to the twain and the unique.

⁵ The words “شفع” and “وتر” have *numerous* meanings given by the Qur'an commentators, e.g.: *Allah* is *single* and the creation is *twain*, as *every thing is created in pairs*; or *Mughreb Prayers* is *single* while *others* are even; or the *Hajj Day* is *single* and the *second day* is even (as it's the *tenth day* of the month), etc.

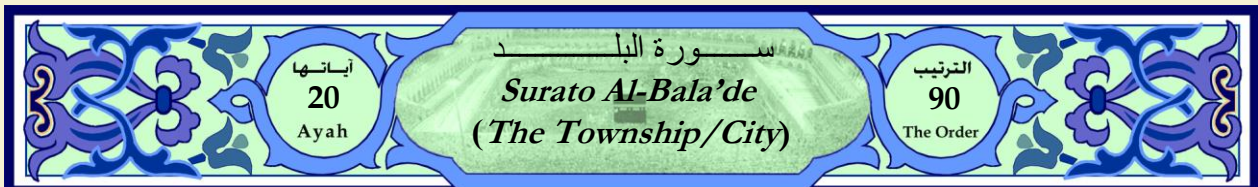
⁶ Ibid, but only with respect to the night when it by night treads.

⁷ The particle “ما” is a connective particle, see القرطبي.

⁸ Ibid.

⁹ The speaker's pronoun “ي” in “أهانن” is *omitted*, for “التخفيف,” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*. See إعراب القرآن، لمحمود صافي

17. Not-at-all ¹⁰ . Rather nottokremona (you ^z being hospitable and bestower of honor to) the orphan.	كَلَّا بَلْ لَا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾
18. And not you ^z mutually urge on tta'aame ^x (giving: wheat/edible/food-grains) ^x the poor.	وَلَا تَحْضُوبُونَ عَلَىٰ طَعَامِ الْمَسْكِينِ ﴿١٨﴾
19. And you ^z eat the heritage an eating altogether-hard ¹¹ .	وَتَأْكُلُونَ التَّرَاثِ أَكْلًا لَّمًّا ﴿١٩﴾
20. And you ^z love the possession an abounding love.	وَتَحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾
21. Not-at-all ¹² . If dukka'te (to be/ being razed-smoothly-evened) the Earth ^w dakan-dakkan ¹³ (sure-razing-smooth-evening).	كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾
22. And your ^t Lord came while the angels (are) row (by) row.	وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾
23. And (had been) come then-day by Hell ^w ; then-day the mankind reminisces; and wherefrom ¹⁴ for him the reminiscence ^w /remembrance ^{w15} .	وَجَاءَ يَوْمَئِذٍ يَوْمَئِذٍ بِجَهَنَّمَ يَوْمَئِذٍ يَتَذَكَّرُ الْإِنْسَانُ وَأَنَّىٰ لَهُ الذِّكْرَىٰ ﴿٢٣﴾
24. Says [he]: yalaytaney (O, for a longing that I) advanced for my life ^w .	يَقُولُ يَلْبِيتُ لِمَ أَقْدَمْتُ لِحَيَاتِي ﴿٢٤﴾
25. So then-day not [He] torments His torment an abadon ¹⁶ (a lone/any-one).	فَيَوْمَئِذٍ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا ﴿٢٥﴾
26. And not [He] manacles His manacle an abadon.	وَلَا يُوثِقُ وَثَاقَهُ أَحَدًا ﴿٢٦﴾
27. Ya'ayyatoha (O you ^y) the self ^w the tranquil-she ^y .	يَتَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾
28. Let-return ^w you ^y to your ^y Lord (while/ being) ¹⁷ joyous-she ^y mardheyyatan (being made joyous-she ^y).	أَرْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾
29. So let-enter you ^y in My eba'de (worshippers/ submitters/ slaves).	فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾
30. And enter you ^y My Paradise ^w .	وَادْخُلِي جَنَّتِي ﴿٣٠﴾



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1. No ¹⁸ , Oqsemo ([I]oath) by this bala'de ^w (township/ city/ Macca) ^w .	لَا أَقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾
2. And/while you ^s (are) hellon ¹⁹ (legitimate/ resident) by this bala'de ^w (township/ city/ Makka).	وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴿٢﴾

¹⁰ The word “كَلَّا” is an article of negation particularized for deterrence and prevention.

¹¹ The word “لَمًّا” could mean (a) altogether-hard, or (b) altogether. See اللسان; (c) that is in a concourse manner.

¹² Ibid.

¹³ The word “دَكَّا دَكًّا” is “مفعول مطلق لذا التكرار,” in the sense of infinitive noun. So sure is prefixed to indicate that.

¹⁴ The word “أَنَّى” is a multi-meaning adverbial particle: wherefrom, when, how-so, where.

¹⁵ The word “ذِكْرَى” is “reminiscence/ remembrance” based on this great Ayah, “And if the Satan (causes) you^g to assuredly forget then sit not, after [the] reminiscence/ remembrance” (S 6: 68).

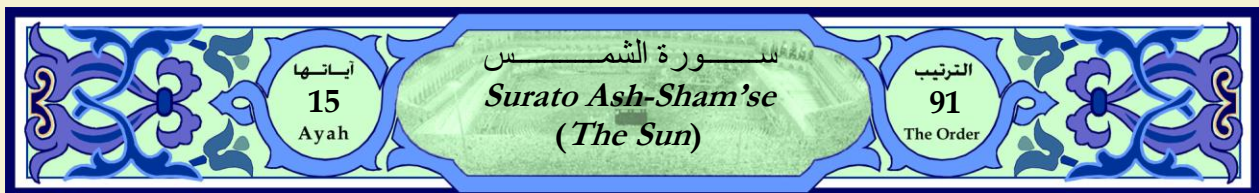
¹⁶ See the Lexicon attached to this Translation regarding “أحد”.

¹⁷ The words “راضية” and “مرضية” both are adverbials. See الدر المصون لـ أحمد الحلبي, so the word “being” is prefixed to both for this purpose.

¹⁸ This “لَا,” which is a negation particle. See الدر المصون، أحمد الحلبي. For the oath see footnote 5687 of (S56:75-76).

¹⁹ Qur'an commentators are unanimous to the fact that Makka city is a sacred since creation to the Day of Judgment, except for “an hour” when it^w was “allowable” for the Prophet (SAWS), i.e. he was “legitimate” (and

3. And a he-begetter and what [he] begot.	وَوَالِدٍ وَمَا وَلَدَ ﴿٣﴾
Laqad (verily, already and affirmatively) We created the mankind in <i>kabaden</i> (an asperity/vicissitude).	لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ﴿٤﴾
5. Does [he] reckon that never enables/empowers over him an <i>ahadon</i> ²⁰ (a lone/any-one).	أَتَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ ﴿٥﴾
6. Says [he] I perished possession <i>lubadan</i> (cumulatively much).	يَقُولُ أَهْلَكْتُ مَا لَا لَبَدًا ﴿٦﴾
7. Does [he] reckon that not seen him an <i>ahadon</i> ²¹ .	أَتَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ ﴿٧﴾
8. Have not [We] made for him twain-eyes.	أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ ﴿٨﴾
9. And a tongue and twain lips.	وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾
10. And We divinely-guided him the <i>naj'day'ne</i> ²² (twain high-paths/ twain breasts).	وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾
11. So [he] hurtled not the <i>aqabata</i> (mountain's high obstacle).	فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾
12. And what <i>adraka</i> (profoundly caused you ^s to know) what the mountain's high obstacle.	وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾
13. Releasing a neck-she ^v .	فَكَرَّ رَءْبَةً ﴿١٣﴾
14. Or <i>ett'aamon</i> (giving to: ingest/ feed) in a day (of) famine-possessor.	أَوْ إِطْعَمٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ﴿١٤﴾
15. An orphan kin-possessor.	بَيْتِيْمًا ذَا مَقْرَبَةٍ ﴿١٥﴾
16. Or a poor, destitution-possessor.	أَوْ مِسْكِيْنًا ذَا مَتْرَبَةٍ ﴿١٦﴾
17. Afterwards [he] [was] of whom ^r they ^z believed and they ^z mutually enjoined by the patience and they ^z mutually enjoined by the <i>marhama'te</i> ²³ (mercy-she ^v).	ثُمَّ كَانَ مِنَ الَّذِينَ ءَامَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾
18. Those (are) companions (of) <i>maymana'te</i> (the blessed right-sidedness).	أُولَئِكَ أَصْحَابُ الْيَمِينِ ﴿١٨﴾
19. And who ^r unbelieved they ^z by Our <i>Aya'te</i> ^w (messages) they (are) the companions (of) the <i>mash'ama'te</i> (unblessed-left-sidedness).	وَالَّذِينَ كَفَرُوا بِءَايَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾
20. On them a Fire ^w <i>muasada'ton</i> (she is firmly-closed) ^w .	عَلَيْهِمْ نَارٌ مُؤَصَّدَةٌ ﴿٢٠﴾



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"legitimate" being both an adjective = legitimate, or a noun = resident) to retributively kill whom he wanted and to free whom he wanted, as stated in true Hadeeth. See الطبري.

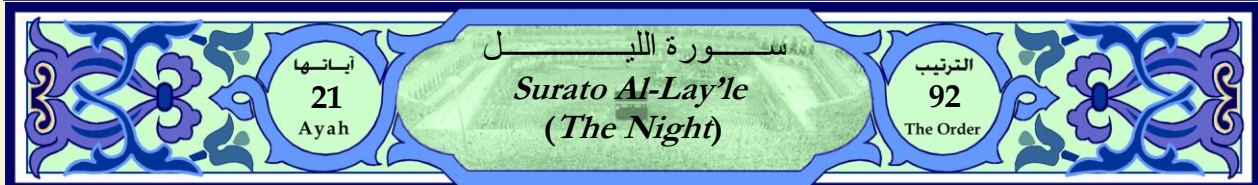
²⁰ See the Lexicon attached to this Translation regarding "أحد".

²¹ Ibid.

²² The word "*naj'day'ne*" "النجدين" carries two meanings: (1) twain high-paths, i.e. path of good and path of evil (2) breast, i.e. the milk secreting mammary glands of a female. This means that the new born baby naturally knows how to suck the milk from his mother's breasts, as the baby is Allah aright-guided him/her. See الزمخشري, اللسان, and الطبري.

²³ The word "رحمة" = "مرحمة" = mercy. However, "mercy" from Allah (SWTA) to all and "مرحمة" mercy from people to others. This is based on this very Ayah (S90:17).

1. By ²⁴ The Sun ^{w25} and its ^w early noon.	وَالشَّمْسُ وَضُحَاهَا ﴿١﴾
2. By ²⁶ The Moon ^x <i>edha</i> (suddenly/whereas) [it ^x] followed it ^{w27} .	وَالْقَمَرِ إِذَا تَلَّهَا ﴿٢﴾
3. By ²⁸ The Day ^x <i>edha</i> (suddenly/whereas) [it ^x] clearly-manifested it ^w .	وَالنَّهَارِ إِذَا جَلَّلَهَا ﴿٣﴾
4. By ²⁹ The Night ^x <i>edha</i> (suddenly/whereas) [it ^x] overlays it ^w .	وَاللَّيْلِ إِذَا يَغْشَاهَا ﴿٤﴾
5. By ³⁰ The Heaven ^w and what [He] built it ^w .	وَالسَّمَاءِ وَمَا بَنَاهَا ﴿٥﴾
6. By ³¹ The Earth ^w and what [He] stretched it ^w .	وَالْأَرْضِ وَمَا طَحَنَاهَا ﴿٦﴾
7. By ³² a self ^w and what <i>sawwa</i> ([He] erected/evened/set) it ^w .	وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾
8. So [He] inspired it ^w its ^w <i>fojora</i> ³³ (debauchery) and its ^w <i>taqwa</i> (reverential guarding against Allah's displeasure).	فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ﴿٨﴾
9. <i>Qad</i> (already and affirmatively) prospered, who ^p <i>zakkaha</i> (he purified/exculpated and suited/befitted) ³⁴ it ^w .	قَدْ أَفْلَحَ مَنْ زَكَّاهَا ﴿٩﴾
10. And <i>Qad</i> (already and affirmatively) disappointed who ^p [he] vitiated it ^w .	وَقَدْ خَابَ مَنْ دَسَّاهَا ﴿١٠﴾
11. Denied-she ^{y35} <i>Thamood</i> by its ^w <i>taghwa</i> (excessiveness) ^w .	كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ﴿١١﴾
12. <i>Edb</i> (whereas/while) missioned ³⁶ [he] its ^w <i>ashga</i> (most-misfortuned).	إِذِ انْبَعَثَ أَشْقَاهَا ﴿١٢﴾
13. Then said for them Allah's messenger: Allah's she-camel and her water avail ³⁷ .	فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ﴿١٣﴾
14. So they ^z denied him; so they ^z hamstrung her; so <i>damdama</i> ([He] <i>smashingly</i> rumbled) over them their Lord by their offense; then <i>sawwa</i> ([He] <i>evened/leveled</i>) it ^w .	فَكَذَّبُوهُ فَعَقَرُوهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا ﴿١٤﴾
15. And [He] fears not its ^w consequence ^w .	وَلَا يَخَافُ عُقْبَاهَا ﴿١٥﴾



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²⁴ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of “الشمس,” so we start with the word “by” and not “و” as “و” will *not* suffice the meaning.

²⁵ The sun in Arabic is *feminine*.

²⁶ Ibid, except with respect to the moon.

²⁷ The *sun* in Arabic is *feminine*, whereas the *moon* is *masculine*. The pronoun “it^w” in this *Ayah*^w as well as the third and fourth *Ayah*^w of this *Surah*^w refers to unnamed referent, perhaps the *Earth*^w the *world*^w.

²⁸ See footnote 6532, only here with respect to day. Also, *day* is *masculine* while the *Earth* is *feminine*.

²⁹ Ibid, only here with respect to the night, which is *masculine* in Arabic.

³⁰ Ibid, only here with respect to the Heaven.

³¹ Ibid, only here with respect to the Earth.

³² Ibid, here with respect to the “self^w.”

³³ The word “فجور” comes from “فجر” = “ripped off religious cover,” or intense sinning, i.e. debauchery, that is committing crimes in the open. So when the religious cover is ripped off the sinner *exceeds* the bounds. Thus, he debauches.” See فجر و فاجر for the word “الراغب”

³⁴ The word “زكى” here means *befitted* and/or *suited*, in the *intransitive* sense of *suited*. See التفاسير and اللسان.

³⁵ The word “كذبت” = *denied*^w is in reference to the “*Thamoud*,” which is a *feminine* gender in Arabic; so its reference must be *feminized*, as indicated by the “ت” in “كذبت.”

³⁶ The word “بعث” in word “انبعث” carries *several meanings*, among them: *sent*, *arouse*, *resurrected*, *prompted* and *missioned*.

³⁷ The word “سقيها” means *water avail*, i.e. to drink from it *as and when needed*. See الراغب.

1. By ³⁸ The Night ^x <i>edha</i> (suddenly/whereas) [<i>iʃ</i>] overlays.	وَالَّيْلِ إِذَا يَغْشَىٰ ۝١
2. By ³⁹ The Day ^x <i>edha</i> (suddenly/whereas) [<i>iʃ</i>] set-splendid.	وَالنَّهَارِ إِذَا تَجَلَّىٰ ۝٢
3. By ⁴⁰ what [<i>He</i>] created the male and the female.	وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ۝٣
4. Verily your ⁿ endeavor ⁴¹ (<i>is</i>) surely <i>shatta</i> (variant/segregate).	إِنَّ سَعْيَكُمْ لَشَتَّىٰ ۝٤
5. So as-to whoever [<i>he</i>] gave and <i>ettaqa</i> (<i>he</i> reverentially guarded not to displease Allah).	فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۝٥
6. And <i>saddaqa</i> (<i>he</i> affirmed as credible) by the Paradise ^{w42} .	وَصَدَّقَ بِالْحُسْنَىٰ ۝٦
7. Then [<i>We</i>] shall facilitate him for the facilitation ^w .	فَسَيُسِّرُهُ لِيُسْرَىٰ ۝٧
8. And as-to whoever [<i>he</i>] stinted and <i>istaghna</i> ⁴³ (<i>[he]</i> shown/affirmed his richness).	وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَىٰ ۝٨
9. And denied [<i>he</i>] by the Paradise ^w .	وَكَذَّبَ بِالْحُسْنَىٰ ۝٩
10. Then [<i>We</i>] shall facilitate him for the difficulty ^w .	فَسَيُسِّرُهُ لِّلْعُسْرَىٰ ۝١٠
11. And not enriches <i>a'n</i> (regarding) him his possession <i>edha</i> (suddenly/whereas) [<i>he</i>] dies-out ⁴⁴ .	وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّىٰ ۝١١
12. Verily on Us (<i>is</i>) surely the divine-guidance.	إِنَّ عَلَيْنَا لَلْهُدَىٰ ۝١٢
13. And verily for Us surely (<i>are</i>) The she-Last and The she-First.	وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَىٰ ۝١٣
14. So [<i>I</i>] warned you ^h (<i>about</i>) Fire ^w <i>taladhdha</i> (intensely-kindling).	فَأَنْذَرْتُكُمْ نَارًا تَلَظَّىٰ ۝١٤
15. Not <i>yassla</i> ⁴⁵ (<i>[he]</i> shall be broiled on/by) it ^w except the <i>ashqa</i> ⁴⁶ (most-misfortuned).	لَا يَصْلَاهَا إِلَّا الْأَشْقَىٰ ۝١٥
16. Who ^x [<i>he</i>] denied and [<i>he</i>] diverted.	الَّذِي كَذَّبَ وَتَوَلَّىٰ ۝١٦
17. And shall (<i>be made to</i>) avoid it ^w the <i>atqa</i> (<i>whoever is</i> most reverential guarder against Allah's displeasure).	وَسَيُجَنَّبُهَا الْأَتْقَىٰ ۝١٧
18. Who ^x [<i>he</i>] <i>yata'aka</i> (<i>[he]</i> produces and fulfills the obligations of) his possession <i>yatazakaka</i> ⁴⁷ (<i>he</i> pays his Zakata/-iteratively purifies/exculpates and befits him self).	الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ۝١٨
19. And not for an <i>abaden</i> ⁴⁸ (<i>a lone, any one</i>) <i>endaho</i> (<i>with</i>	وَمَا لِأَحَدٍ عِنْدَهُ مِن نِّعْمَةٍ

³⁸ In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” So, since this *Ayah* begins by making an oath by the name of “الشمس,” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

³⁹ Ibid, only with respect to day.

⁴⁰ Ibid, only with respect to what He created of male and female.

⁴¹ The word “سعى” has several meanings, depending on the context: (1) “بمعنى عدا دون الشد” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) “بمعنى مشى أو مضى” i.e. treaded = walk on, over, or along; (3) “عمل باجتهاد” = endeavored, i.e. *he made conscientious or concerted effort toward an end*, as in this context; (4) “بمعنى قصد” intentionally treaded. When “سعى” in the sense of “striding” it is made transitive by “إلى” and when it is in the sense of “work” then it is made transitive by “الام.” See اللسان, and الصائر.

⁴² Qur'an commentators vary as to the meaning of the word “الحسنى.” Some say it means: “bearing witness that there no elaba (deity) but Allah.” Others say: “believing in Allah's promises.” And yet others said: Paradise, based on the *Ayah*: “For them who *absano* (they worked a deed/work in an all around beautiful manner) the *husna* (Paradise) and extra. And neither over-burdens their faces smoky-dust nor a humiliation. Those (*are*) the Paradise's companions. They in it (*are*) immortals.” (S10:26).

⁴³ The word “استغنى” = “أظهر أو أكد مغناته” meaning *showed or affirmed his richness*. See اللبيب مغنى.

⁴⁴ The word “تردى” means *to die out*, cease living completely.

⁴⁵ The word “يصلى” transliterated “yassla” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

⁴⁶ The word “misfortuned” is an adjective.

⁴⁷ The word “يتزكى” that's, and Allah is knower, [*he*] *exculpates, befits/suits himself*. See التفاسير and اللسان.

him, by his rule) of a boon^{w49} (to be) requited⁵⁰.

تَجْزَىٰ

20. Except *ebtagha'a* (earnest-quest) (of) his Lord's Face⁵¹ The Highest.

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ

21. And surely [he] will delight/countenance.

وَلَسَوْفَ يَرْضَىٰ

⁴⁸ See the *Lexicon* attached to this *Translation* regarding “أحد”.

⁴⁹ See the *Lexicon* attached to this *Translation* for “*ne'amali*” (“boon”).

⁵⁰ That is he had received such “*ne'amali*” and he must *reciprocate* by *requiting* the giver.

⁵¹ The expression: “*Lord's Face*” is an Arabic *tongue* expression meaning *the pleasure of his Lord*. +